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Half of the Nineteenth Century." The author has made thorough preparation for his difficult task, and the titles of the books and periodicals consulted occupy more than thirty-five of his pages. The book is not always sweet; the condition of the people during the triumph of rationalism was horrible, and it is portrayed without reserve by means of statistics and other cogent evidences. The book is remarkable for its enormous array of facts and figures, for its popular sympathies, and for its firm belief in evangelical truth. There are many who will dislike it because of its overwhelming demonstration of the thesis that the rejection of the supernatural by educated men in the boasted period of enlightenment instituted a reign of ignorance and bestiality among the common people which was broken only by the partial revival of faith.

FRANKLIN JOHNSON.

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JAMES MARTINEAU. A Biography and Study. By A. W. JACKSON. Boston: Little, Brown & Co., 1900. Pp. x + 447. $3.

THIS work is a composite photograph. The sitters are three — the outward Martineau, the inward Martineau, and the biographer. For, as Mr. Jackson tells us, the picture he presents is not only the external and internal life of Martineau, but the author's interpretation or "study" of them. But the photograph, though composite, is not a blur. Each sitter's portrait preserves its clear lines. The work is admirably done, and its thoroughness verifies the author's part of it as a profound study and not a mere glance.

Martineau being a thinker rather than an actor, his outer life was comparatively uneventful, and Mr. Jackson has given to it somewhat less than a third of his book. In that space, however, he presents such main points as Martineau's ancestry, education, early and later ministries and professorships, intellectual characteristics, and personal features.

Neither heredity nor early environment seems to have played a conspicuous part in Martineau's greatness. His forbears were respectable, but not remarkable. His father was a manufacturer at Norwich. His mother was a faithful and capable administrator of the household. But the father and mother were not persons of whom such extraordinary children as James and Harriet Martineau would have been expected. Indeed Thackeray, writing of Harriet, says she did not show good

judgment in choosing her parents. Nor was the Norwich environment notable for intellectual stimulus. Martineau made Norwich famous rather than Norwich made Martineau great.

Mr. Jackson traces succinctly, yet comprehensively, the steps of Martineau's education. We shudder to think what a loss the world would have suffered, had the father's plan of making his son an engineer — "Apollo a farm hand of Admetos" — succeeded. The education, briefly interrupted, was resumed, leading up eventually to the ministries and the professorships, and on to the great intellectual career.

Mr. Jackson in the second part of his work portrays Martineau as preacher, Christian theologian, and New Testament critic. A host of clergymen must have read Martineau's *Endeavors*. As sermons they are too severely intellectual to be popular, too condensed to be easy. Their very finish, moreover, is rather that of the steel mirror which reflects than that of the steel sword-point which pierces. Yet for the "fit audience, though few," where are their equals? Every young minister ought to have them. Beginning an Arian, he became in his view of Christ a humanitarian, but never abated, rather to the last increased, in reverence and affection for him. As a New Testament critic Martineau was of the Tübingen school. Mr. Jackson sides with him even in his contention that Jesus never claimed Messiahship.

The third division of the biography presents Martineau as the philosopher of religion. Here Mr. Jackson's own remarkable powers as a thinker show at their best. His "study," while profound, is a marvel of perspicuity. As was said of De Toqueville: "His thoughts lie in his style like pebbles in a clear brook."

The cause both of theism and of religion against materialism owes to James Martineau, in the judgment of the present reviewer, a greater debt than to any other man of the last century. His imperial intellect united a reason of Olympian mold and an imagination of celestial brilliance. His very metaphors seem arguments. No student aiming to be a thinker, and to know the history of ethical, theological, and metaphysical thought, can afford to be without Martineau's *Types of Ethical Theory*, *Seat of Authority in Religion*, and last, but, in our estimation, greatest, *Study of Religion*. They are the *Othello*, *Lear*, and *Macbeth* of nineteenth-century philosophy.

NELSON MILLARD.

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